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Śrīla Śrīdhara Mahārāja: *Līlā*, pastimes of Śrī Kṛṣṇa with His own group, selected few. That was performed there, to the highest degree. Rādhā-Kuṇḍa. The Name Rādhā means *ārāghanā*, that is sacrificing, worshipping. Worshipping also *ārāghanā*. Sacrifice is great, sacrifice is noble. Only sacrificed souls can live in that area of divine love. Not a tinge of this black enjoying, exploiting tendency, exploitation is black. The characteristic is not to be blamed but the motive of enjoyment that is bad, we are to take it, we are to understand that. The motive may be black, motive may be white, but the movement similar. Unbridled exploitation, that is the most heinous thing for us, that is the root of all disease. At the same time, sacrifice of infinite character, that holds the highest position, it knows no bounds of sacrifice. Surrender, the plane of surrender, the structure is there but the plain foundation is surrender, wholesale surrender, and the structure is going above, there is spiritual world, divine.

...

Śrīla Śrīdhara Mahārāja: ...there in America?

Student [Robin Sherwood ?]: Hmm, I'm a student.

Śrīla Śrīdhara Mahārāja: A student? Studying in general line or any technical line?

Student: Philosophy and religion.

Śrīla Śrīdhara Mahārāja: Philosophy, that is your subject? In what university you are a student of, the university, by name?

Student: San Francisco State University.

Śrīla Śrīdhara Mahārāja: And where was this Dayādhara Gaurāṅga a professor? Do you know Dayādhara Gaurāṅga?

Devotee: No Mahārāja, I'm not familiar.

Śrīla Śrīdhara Mahārāja: He's a Doctor there in some college and also research scholar he was. His previous name I forget. [Dr. Daniel Murphey Ph.D.] [Neuro]physiology perhaps was his department, researching.

So religion and philosophy, then you have not studied Hegel? Perfectionism, Hegel's philosophy is known as perfectionism, or panentheism, not pantheism but panentheism. The doctrine of Hegel's philosophy, German philosopher. Perfectionism. He says, "Absolute, absolute both conditioned, unconditioned combined. Thesis, antithesis, synthesis." That is his line. The progressive, every progressing, thesis, antithesis, and synthesis, in this method the whole thing is progressing. Panentheism is the name of his doctrine, and Perfectionism. The Absolute is by Itself and for Itself. Then die to live. These are his very chosen expressions. Die to live. If you want to live a proper life you will have to die as you are. Your ego must be dissolved and then the inner, finer self

will come out. A good philosopher amongst the Westerners which helps Vaiṣṇavism, comes in the line of Vaiṣṇavism. Die to live. And He is *the* enjoyer.

*ahaṁ hi sarva-yajñānām, [bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

This is the most vital point to establish God as person, He is *the* enjoyer. If anything is enjoyed the enjoyer will hold the supreme position, it cannot but be. Everything meant for His enjoyment then He is the Supreme, the Absolute is supreme and then everything meant for His satisfaction. A necessary truth and not questionable.

And also his one obiter dictum, that no object can exist without subject, there must be a thinker. I may say fossil, what is fossil? Black, hard, stony, but that is a state of a subject, thinking stage. Black, where is that black? A stage of consciousness. So any existence supposes subject, or consciousness. That is a strong point of argument. No object can exist without subject, and no subject can exist without object. Thinker and thought, if there is thinker he must be thinking something, the object is there. And if there is any object then what attribute it has got that must be reflected in the subject, otherwise no existence is possible, to stand. Do you follow?

Student: Yes.

Śrīla Śrīdhara Mahārāja: These are all Hegel's original conceptions, contributions. Very important philosopher, and very near to Eastern thinkers. Hegel's philosophy is very close to Rāmānuja's philosophy. And Kant's philosophy, Kant you know? Hegel, Kant, all these names you do not know? Whose name do you know?

Student: I studied most of the Eastern philosophers and avoided the Western.

Śrīla Śrīdhara Mahārāja: Do you know Descartes who is told as the father of modern philosophy, Descartes. Locke, Hume, then Berkeley, the extreme subjective thinkers. Locke, Hume, Mill, Berkeley, Johnson, Kant, Hegel - all these Western philosophers.

Student: I prefer Eastern. I study Zen, and Taoism. I study Eastern philosophy the most. But I have to study the Western.

Śrīla Śrīdhara Mahārāja: What? Śāṅkara? Yoga? What philosophies you study? Eastern philosophy is Sāṅkhya? Yoga? Nyāya? Vaiśeṣika?

Student: I studied Zen, Buddhism, and Taoism, from China.

Śrīla Śrīdhara Mahārāja: From China Christism (?), one previous prophet was in China before Buddhism, Christism (?) was present there in China. Taoism. Plato, have you studied Plato, Socrates, Plato?

Student: O yes, yes.

Śrīla Śrīdhara Mahārāja: Aristotle?

Student: I studied them a little.

Śrīla Śrīdhara Mahārāja: Parallelism, parallelism by whom? Aristotle or Plato? This is also accepted to certain extent.

*[na tatra sūryo bhāti candra-tāraṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[Muṇḍaka-Upaniṣad, 2.2.10-2] & [Kathā-Upaniṣad, 2.2.25 - part 5, mantra 15]

This world's the perverted reflection of the original spiritual world. That is parallelism of Plato, parallelism. She's a student of philosophy and religion?

Devotee: Yes. And she was wondering have you any message for Hamsadūta Mahārāja?

Śrīla Śrīdhara Mahārāja: But this Dayādhara was given to me by Hamsadūta Mahārāja?

Devotee: No, no, this is a letter from her. But she's returning to the area where Hamsadūta Mahārāja is and was wondering if you have any message for Hamsadūta Mahārāja?

Śrīla Śrīdhara Mahārāja: Nothing I can give to him. But only I can see him and meet me once I will be happy. If he comes here he may meet me. I want to see him, that is the meaning.

That Dayādhara Gaurāṅga what was his previous name? [Dr Daniel Murphey]. He was sent to me by Hamsadūta Mahārāja. Hamsadūta Mahārāja told that "I am initiating them there, but not all whom I think more in Malaysia." There is a centre of Hamsadūta Mahārāja, he was working there, but there was some difference and he started a centre independently, I am told, in Malaysia. You have not seen him? Dayādhara Gaurāṅga.

Devotee: Yes, I've met him Mahārāja when he was here. I spoke with him one afternoon.

Śrīla Śrīdhara Mahārāja: But you don't know his previous name, and previous address also?

Devotee: No, I don't Mahārāja.

Śrīla Śrīdhara Mahārāja: But there must be office records.

Devotee: I think he mentioned he had gone to school in Texas, which is another state in America.

Śrīla Śrīdhara Mahārāja: Now he's in Malaysia, he has established a separate centre there in Malaysia. The other day we received a letter from him.

The ISKCON wanted to oust this Tamāla Kṛṣṇa, Haṁsadūta, and this Jayatīrtha Mahārāja. ISKCON wanted to oust these three Ācāryas. And Haṁsadūta Mahārāja came to me, Tamāla Kṛṣṇa, I called for the committee and some of the secretaries and Presidents came here. Bhāvānanda, Jayapatāka, and many others. And I told them that they're appointed from Swāmī Mahārāja direct, as Ācārya. So suddenly and eagerly you should not oust them and give any punishment. Then its whole structure will loose its prestige in the West. If anything wrong, settle it within yourself, make compromise, compromise. Otherwise the very root is *śraddhā*, faith, and the very foundation of faith will be shaken if three Ācāryas direct appointed by Swāmī Mahārāja you go against them and punish them. Then your own position will also be shaken towards the disciples. What do you think? All the Ācāryas are vulnerable, any day they may also do some wrong and maybe outcast. We hear also the took my advice and anyhow that compromise was made.

_____ [?] sent to me, special attraction for me. _____ [?]

Devotee: When I was in Vṛndāvana, the Goswāmī from Rādhāramaṇa Temple, he said that when your Guru Mahārāja came to Vṛndāvana he made much controversy because he was preaching Caitanya Mahāprabhu was Bhagavān. And he said that eventually a great debate was held in Bengal between the Gauḍīya Vaiṣṇavas and those who were opposed to this idea of Mahāprabhu being God. Can you tell something about this?

Śrīla Śrīdhara Mahārāja: Yes. The other day I told, perhaps you were not present.

The *smārta* section, that is generally the followers of Śāṅkara, they filed a petition to Mahārājah Krishna Candra of Krishna Nagar. "There was a famine or something at that time, the cause of this famine is that a man is being worshipped as God, that is the root." The *smārta paṇḍits* they gave signature to such petition.

So that Viṣṇu Pṛīya installed Mahāprabhu, so when they heard this news that this may be stopped or disturbed, then underground they built a provisional room, and there put the Śrī Mūrti and with some sweetmeats there they closed.

Then a dream was given to one Tota Rāma dāsa Bābājī in Vṛndāvana, he was a good Sanskrit scholar. And another dream was given to Rājā, the king of Manipur, he was a chief, giving some rent to the British. He was also Gauḍīya Vaiṣṇava, in the disciple line of Narottama Ṭhākura. And both of them came here.

Tota Rāma dāsa Bābājī came and he went straight to the king, that: "*Paṇḍits* of this locality they say that Śrī Caitanyadeva is a man and not God. So man worshipping must be abolished, stopped. Otherwise the people in general are suffering from famine and other natural catastrophe. So invite your scholars. I have come from Vṛndāvana to show that in many scriptures there is reference to the fact that Śrī Caitanyadeva is not a man but He is the Lord Himself, God Himself. I want to prove by quotations from the ancient scriptures. You call for your *paṇḍits* that are opposing to this fact."

So there was an assembly of the *paṇḍits* in Mahārājah's Krishna Nagar court. And Tota Rāma Bābājī he proved from the different quotations that *Nāma-Saṅkīrtana* is the *Yuga-dharma*. And to

preach *Yuga-dharma*, *Nāma-Saṅkīrtana*, Bhagavān the incarnation of God comes down to establish. It is mentioned in many places, he showed those references. And the *paṇḍits* could not stand on his face.

And another, the Manipur Rāja, Mahārājah of Manipur, he also came and saw Krishna Candra who was inferior in position to him: "I want some land here as lease from you."

By his approach, Krishna Nagar Mahārājah he was very much satisfied that a man of higher position has come to see him. He offered, "Yes, not lease, I shall make a free gift to you as much land as you want were you please locate."

But, "No, no, I want lease from you."

Only dinar [athanni ?], half a rupee, lease. This Manipur soil was given by Krishna Nagar Mahārājah to that Manipur king. And there he constructed a temple and installed Mahāprabhu's *sevā*.

In the meantime when Tota Rāma dāsa defeated those *śakta paṇḍits*, then Mahāprabhu's *sevāite* at that time, they took up again from the underground room on the floor and began His regular *pūjā*, worshipping.

So after that, the construction finished here and Manipur Rāja he ordered that installation of Mahāprabhu must be done according to my dream. But they reported that original Mahāprabhu has already come up and regular worshipping is going on there. Then he put the name Anu-Mahāprabhu, Anu-pasya (?) after. That was main Mahāprabhu installed by Viṣṇu Prīya Devī, and next, after that, Mahāprabhu is installed here. So Anu-Mahāprabhu in Manipur side, there are two temples of the Manipur people here just on the front of that Devānanda Gauḍīya Maṭh, Manipur, two Deities. That Anu-Mahāprabhu is on the north side, that is ancient. And which is on the southern side, that was installed afterwards by a queen of Mahārājah.

But this is the story, that sometimes some objection came from the local scholars that Mahāprabhu is a man and not a devotee and not the Lord Himself. But it was proved by some *paṇḍita* Tota Rāma dāsa Bābājī. He was a scholarly *bābājī* and he from the scripture's quotations he proved that He was not a man, He was the Lord Himself. This is the story. Hare Kṛṣṇa.

Gone already, Robin, she has gone? Gone to Calcutta.

With one of you, this gentlemen who came from ISKCON?

Devotee: I have seen her before, I have seen her in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana, six months ago she was in Vṛndāvana, she told. Hare Kṛṣṇa.

Devotee: You once met with some big Muslim leaders in Pakistan, and you had very strong effect on them by your preaching. I was wondering how you approach preaching to Muslims?

Śrīla Śrīdhara Mahārāja: I met perhaps twice, face to face, one in Allahabad, another in Dacca. The Dacca, he was a post graduate student, and in Allahabad he was a leader of the Muslim community but little liberal. He went by *Bhagavad-gīta*, or went through *Bhagavad-gīta*, had some knowledge. And this man was a student, his question was after I delivered a lecture in the university hall.

Generally when before lecture we say that if any questions arises regarding some points delivered in the lecture, then don't disturb when the lecture is continuing. After the lecture is finished we shall answer any questions relating to religion. The lecture finished then one gentleman rose up and told: "Rāmacandra was the ideal king of your community."

"Yes."

"What is the justification of His murder, His killing a man who was born in a *śūdra* section, because he was engaged in penance. One, sambuk [?], a *śūdra* man, he began penances. A *śūdra* family man, by birth *śūdra*, he began penances, *tapasya*. And for that he was punished, he was dealt with by capital punishment by Rāmacandra. He Himself cut off his head. What religious conception may be there?" That was his question.

I answered, that who is *śūdra*? One who has to mourn, he's *śūdra*, *sutaḥ dhari*, *sutaḥ* means to mourn. One who mourns he's a *śūdra*. Whose property is mortal things, who is after search of mortal resources, he will have reaction when the things will go away. So *śūdra* means that.

So penance means to collect more power. Then collecting more power he will come to conquer the world, like Hiranyakaśipu, Rāvaṇa, etc. And that sort of struggle means a great disaster into the country, to give great trouble to a large portion of the country, troublesome. And as a reaction he will have to suffer the same effect. So, one who is making penance for acquisition of material property, that is not good for him and also for the people at large. So that was nipped in the bud. By being beheaded he was saved from that. You try to understand this.

And they're all satisfied in the principle of the Dacca college and came along with me. "Yes, I'm satisfied."

And another gentleman in Allahabad he came, my point I do not remember, to understand some portion of *Bhagavad-gītā*. He says: "I can't assimilate these things."

I helped him according to my might, that this is the solution here. And he was also satisfied.

Twice I meet Muslims I think and not a great affair.

Vidagdha Mādhava: One ISKCON devotee he's very much interested in diorama exhibition work, clay dolls. A sculpture of clay, straw dolls, painted. Sometimes scenes from *Bhagavad-gītā*, maybe Kṛṣṇa *lilā*, Rāma *lilā*.

Śrīla Śrīdhara Mahārāja: Construct so many Mūrtis?

Vidagdha Mādhava: Yes, it is, Śrīla Bhaktisiddhānta Saraswatī Prabhupāda, he arranged for a very large exhibit. And Bon Mahārāja said that this exhibit was documented. This one devotee is asking if you might know were this exhibit is documented, where one might find out more information about this particular exhibit? It was very successful. *Crores* of rupees came with, many, many *crores* of people saw the exhibits.

Śrīla Śrīdhara Mahārāja: Exhibition, yes. He came to see the exhibition?

Vidagdha Mādhava: No, this devotee he wants to research information on this exhibit of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. He wants to research more information, for more dioramas. And he's asking if you know possibly, is it Dacca where this exhibit was mostly? Or where it might be documented, there might be more information somewhere?

Śrīla Śrīdhara Mahārāja: With relation to place, in Calcutta, in Navadvīpa, and Dacca, Allahabad, Benares, Patna, all these places. And in Kurukṣetra also, near Delhi. By exhibition, the *līlā* was shown to the public. Here such incidents took place, in Delhi, Kṛṣṇa came with His party from Dvārakā, and the *gopīs* also went from Vṛndāvana, met together. And what conversation, and all these things in *Bhāgavatam* and other places, and that was shown by figures there, in Kurukṣetra. Then the Calcutta exhibition, first year in a small scale, and next time it was in a higher scale, and it attracted a large number of people from different parts. And then in Māyāpura also an exhibition was shown, there also attracted the local people. And then again it was taken to Benares, Allahabad, and perhaps Patna.

Vidagdha Mādhava: Were there any pictures taken of this exhibit, any photographs?

Śrīla Śrīdhara Mahārāja: Might have been, old Gauḍīya-Patrikā might have published such, the portrait of these exhibitions.

Vidagdha Mādhava: That's in Calcutta, *Gauḍīya-Patrikā*?

Śrīla Śrīdhara Mahārāja: They may have anywhere, even those *Gauḍīya-Patrikā* may be with this Manovirama (?) Prabhu. Or here, with the old members, old subscribers of *Gauḍīya*, with them it may be found.

Devotee: Mahārāja, some of the scholars, many of the scholars believe that the Āryans came from out of India into India. Maybe two thousand twenty-five hundred years ago, and they were not here five thousand years ago.

Śrīla Śrīdhara Mahārāja: The name India, that is given, not a very ancient word. Sind, the Hind, Hind means from the Sindhu River in Punjab, now in Pakistan, Sind. The Muslims they called it Hind. And which is on the other side of the Sindhu River, that is Hindhustan India. In this way the name has come. But Bhārata-varṣa, Hari-varṣa, Kimpuruṣa-varṣa, in this way divided we find in *Bhāgavatam* and other places. And the jurisdiction, how much it is difficult to say now. Because the Himālayan Mountain was lower, now it has gone up. And so the places of the Āryans they have come on this side, from the peaks of the mountains are forced to come this side. Badarikāśrama where Vyāsadeva lived, that is also now so high. On that side, the Saraswatī River, Ambarīṣa Mahārāja, that ancient emperor, he used to perform *yajñā* on the banks of the Saraswatī that goes towards Dibyart [?] and other higher places. That was lower at that time, now Himālaya going up. And they're also going up, too much cold, they're migrating this side.

Devotee: Did the mountains go up suddenly or gradually?

Śrīla Śrīdhara Mahārāja: Then it is not, gradually it is this way spreading.

This is all from the empirical representation, but the spiritual representation is quite different.

It is in the line of Berkeley. "Not that we are in the world, but world is within us."

Mind is not in the world, world is in the mind, to everyone. The world means the conception of the world, nothing else. So the subjective reality, that is the most basic and fundamental. And this, what we say this gross material world, that is only idea. Ha, ha, ha. What one man sees another man may not see the same thing. As A sees B may not see the same sight as A sees, maybe different.

Devotee: Mahārāja, I remember once I read an interview with Swāmī Prabhupāda and one gentleman.

And the gentleman said: "Well, chanting Hare Kṛṣṇa is very nice, but still we want the material things."

So Swāmī Mahārāja said: "Well, chant Hare Kṛṣṇa and you will get that too, you will be satisfied."

Śrīla Śrīdhara Mahārāja: I can't follow what he says.

Vidagdha Mādhava: He said one man was speaking to Swāmī Mahārāja, and Swāmī Mahārāja he said, "Chant Hare Kṛṣṇa."

The man he said, "But Swāmījī, I want material things."

So our Swāmī Mahārāja said, "Then chant Hare Kṛṣṇa and you will get those things also. You'll become satisfied materially and spiritually."

Śrīla Śrīdhara Mahārāja: Then?

Vidagdha Mādhava: So he's asking is that...

Devotee: I was asking, you mentioned just before about performing austerities and penances for material things.

Śrīla Śrīdhara Mahārāja: Eh? What's his point?

Vidagdha Mādhava: He's saying previously you spoke about austerities and penances to attain material ends, material gain.

Devotee: That would not be the same as chanting Hare Kṛṣṇa in the material sense?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Vidagdha Mādhava: No, he's saying it is not the same as chanting Hare Kṛṣṇa. That's his question. Austerities and penances for material things is not the same as chanting Hare Kṛṣṇa?

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